

247.  
A  
**Funeral - Sermon,**

Preached at

**NOTTINGHAM,**

Occasioned by the DEATH of that  
Faithful Servant of Christ,

**Mr. John Whitlock, Sen.**

December 8th, 1708.

WITH

**Another Discourse,**

Partly upon the same Occasion,

At the same Place the Lord's Day fol-  
lowing, Sc. Dec. 12.

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By **JOHN BARRET, M. A.**

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**L O N D O N :**

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## The Evangelist *John* Chap. V. 35.

*He was a burning and a shining Light.*

**I**N ver. 33. our blessed Saviour makes use of *John the Baptist's* Testimony, [that he was the *Messiah*,] not that he needed the Testimony of Man. He had greater witness than that of *John*. But for the Hearers sakes, *John* being of such repute with many of them. Here followeth *Christ's* Testimony of *John*; *He was a burning and a shining Light.* *John* that bear witness to the Truth, (when opposed by very many, but received by few in comparison) he had this *Eulogium* from *Christ's* own Mouth. So a faithful Minister of *Christ* hath his *Master's* Approbation, and shall have praise of *Christ*. And will not *Christ's* Eye at the Last and Great Day make amends for all the hard Speeches, and Censures of rash unreasonable Men?

*Εκείνος ὁ ἦν τὸ φῶς*, *He was a Light.* Hence some conclude, that *John* was at this time in Prison, if not (as others suppose) beheaded. This *Light* was put under a *Bushel*; this bright Star was clouded. So it should not seem strange, if the Servants of *Christ* meet with hard measures from Men in their Lord and Master's Service. Such was the Lot of their Predecessors of their Betters; as it was with *John*, *Christ's* Fore-runner, and with the Apostles that followed him. And surely they, who are to preach the Doctrine of the Cross, should not boggle at, or be ashamed of the Cross.

AGAIN, that our Lord *Christ* speaks thus honourably of *John*, when under a Cloud, if not quite Eclipsed, we may take notice, that *Christ's* esteem of his faithful Servants is never the less for their being evil-intreated in the World. An Ambassador in Bonds with him is an Ambassador still. And what the Apostle says of *Onesiphorus*, was to his Praise and Cominendation, that he was not ashamed of his Chain. Indeed, as Stars of some brightest in Frosty Nights, so the Graces of  
A 2 the

2 Tim. i. 16

the Faithful Servants of Christ have been *most conspicuous* in trying suffering Times. They may burn more when a malevolent World interposeth to *bind* their shining forth, as they were wont. *Vidi ego quassatas mota face crescere flammæ.* And let those that would follow Christ keep up an esteem of his Servants, when others trample on them.

A G A I N, Suppose these Words to be taken in connexion with the preceeding [*These things I say that ye might be saved*] *He was a burning and a shining Light.* \* That Christ gave this testimony to John, to the end that *John's Doctrine* might have more effect upon them. Hence note, that when People have a due esteem of God's Ministers as *Lights of the World*, there is more hope of the good success of their Doctrine; and therefore, (sure) is Satan at work from time to time to bring the Office of the Ministry, and the most diligent, laborious Ministers *under a Cloud*, into contempt, to hinder the *saving Efficacy*, and Fruit of their Ministry. Thus by his Agents they have been misrepresented as blacker than their Coats, *blacker than a Coal.*

H E R E also we may see what *Back-Friends* they are to their own Souls, who are ready to entertain groundless prejudices against God's Ministers. "*Your Souls then lye open to the Devil* (says an old Divine) "*when you are grown in dislike of your Pastors.*"

B U T I shall no longer hold you off from the main Point. From the Character here given of John observe, 'tis the great Duty and high Commendation of a Minister of God's Word to be (as John) a burning and a shining Light.

T H I S Elegant Metaphor (as Chemnitius says) describes to us both the Dignity, and the Conditions of the faithful Ministers of Christ. Indeed, here is much matter in few Words. And here Christ speaks of John (as Dr. Lightfoot notes) according to their *Vulgar Dialect*, as they frequently called a Man illustrious for his Life, and Knowledge, a Light. Hence those Titles of their Rabbins, *Lucerna Legis*, *Lucerna Lucis*; so *Lucerna loci sui*.

H O W was John a burning and a shining Light?  
 ἡ ἀρχὴ καὶ ἡ αἰωνία καὶ φαῖνεν. *Ardens quidem in se se,*



*ipse, lucens vero aliis*, so Rolloc. He was burning in himself, shining to others. He was burning in Faith and Love, shining in Word and Action. So Alcuinus, he was burning inwardly, shining outwardly, and that two ways (*scil.*) as to his conversation, and as to his preaching, both by the Example of his Life, and the clearness of his Doctrine, so Hugo Card: Or thus, He was turning in the knowledge of the Truth, and in zeal for God and his Truth, and in love to the Souls of Men, and shining in his Doctrine and Life. He had Zeal with his Knowledge. Such a one was John, and such ought all the Ministers of Christ to be; tho' as one Star differeth from another Star in glory; all those Lights that the Lord sets in the Firmament of his Church attain not to the same Degree. Some burn brighter and shine clearer than others.

T H E R E are Three things necessary, essentially included in one's being a burning and a shining Light.

I. T H A T he have light in him (tho not of himself,) such as by office are to be Guides of the Blind, would be but blind Guides if they have no light in them. Surely, the Ministers of Christ should have the Word of Christ dwelling richly in them. Should not they be enlightened with the knowledge of God in Christ, without which 2 Cor. 4. 4. all other Knowledge and Learning would be insignificant, insufficient, as to the main end and design of the Gospel Ministry? See what value the Apostle sets upon the Knowledge of Christ; yea doubtless, and I count all things but loss for the excellency of the Knowledge of Christ Jesus my Phil. 3. 8. Lord. And without this how should a Minister be in a capacity to make him known? How can he Preach Christ? The Word of God is compared to Light. And they that speak not according to the Law, and the Testimony, it is because there is no Light in them. 1 Cor. 2. 2. Isa. 8. 20.

A G A I N, Grace and Holiness is compared to Light; and if there be not this Light within, how should a Minister's Light shine before Men? Ministers should be full of Light, who are to give Light to others. But if the Light in us be Dark-

ness,

ness, how should we be any other than Dark-Lanterns?

II. 'Tis not enough that a Minister have light in him, but his Light must be diffused: He must be *αὐτοφάνης*, not a Light under a Bushel which others are never the better for: It must be others Fault not his own, while in a capacity, if he be not shining, giving Light. According to the *Beſic* Version, [He was a burning Light, and gave Light.] Ministers owe their pains, their best help to others. None so much in debt, or indebted to so

Rom. 1, 14,

15.

\* See Mr. Bukit in loc.

many as they are, I am Debtor both to the Greeks and to the Barbarians, both to the Wise and Unwise. \* How many that have an interest and propriety in a Minister in his Gifts and Labours. Indeed first of all he is the Lords, solemnly devoted to his special Service; and in the next place the Church hath an interest and propriety in him, from and under Christ; as when he ascended up on high, he gave Apostles, Prophets, Evangelists, Pastors and Teachers to his Church. All things are yours, whether

Eph. 4, 8, 11,

12.

1 Cor. 3, 21,

22.

Paul, or Apollo, or Cephas. Thus Ministers are not their own, they are set apart for the Churches Service. They are Stewards entrusted with the Talents they have received, to be laid out according to their Lord and Masters Order, for the use and benefit of his Household: to hide their Talent is great unfaithfulness to Christ, who putteth them in trust; and a great wrong to Souls for whom they are put in trust. Behold I am against the Prophets, saith the Lord, that steal my Word every one from his Neighbour. Tho' that Text is variously interpreted, yet it may fitly be applied here. 'Tis a kind of Theft, for one that has been set apart to the Office of the Ministry to deprive Souls of their Right, of the benefit, for which the Ministry of the Word was instituted by Christ. A Minister must be giving Light or he wrongeth Souls. 'Tis ill working without Light, 'Tis dangerous walking without Light. Without Vision the People perish.

Jer. 23, 30.

III. A Minister must have Heat joined with Light. As John was *ὁ αὐτὸς ὁ καὶ θερμὸς*. Bernard observes of the Moon, *Splendet Luna sine fervore*, the Moon gives light without heat. It must not be

so with a Minister of Christ, tho' in this respect he be like the Moon, that what light he hath is borrowed, is derived from Christ, the *Sanctification*, yet he must burn as well as shine: and some Critics take notice of the order of the Words here, First, a burning, then a shining Light. Nam ut luceat, ardere debet: extincta enim lucerna non lucet. \* Our Light (if we have any) without the \* *Prus* Fire of Zeal will be very weak and waterish. The Apostle Paul seeing them of Athens wholly given to Idolatry, his Spirit was stirred in him, *impetivato*, It put him into a Paroxysm, he was as in a vehement burning fit: who is offended and I burn not? Acts 17. 16. 2 Cor. 11. 29. The Angel of the Church of Ephesus is commended for this, Thou canst not bear them which are evil. As Rev. 2. 2. Ministers are called Angels, they should partake of the Knowledge and Quick-sightedness of the Cherubim, as also of the heat and fervour of the Seraphim.

NOW to the Reason of it, whence it is the great Duty, and commendation of a Minister of Christ, to be a burning and a shining Light; 'tis so upon a Three-fold Account, to wit, 1. With respect unto God and Christ, whose Servant he is. 2. With respect unto the Souls of others, unto whom he is to Minister. 3. With respect to himself, and the Account he shall be called unto.

(1.) Is it not a great Duty and very commendable, that a Minister of Christ do make it his work to honour God and Christ in his Place and Station? Now thus God and Christ is honoured: it honoureth God when his Servants are thus like him, as God is Light: and to impenitent, obstinate, incorrigible Sinners our God is a consuming Fire. And we read of the Two Witnesses, that Fire proceedeth Rev. 11. 5. out of their Mouths (they faithfully denouncing God's Judgments to fall on those that will not obey his Word.) And as Christ is the Light of the World, is it not to his honour that his Servants appear in his Livery? What Light and Lustre is seen in them is to his praise, as they shine not but with his Beams. Such are called The Glory of Christ, 2 Cor. 8. 13. *Quia nihil habent nisi, dono Christi.* \* 'Tis to the Glory of God, the Father of Lights, when his Children

\* Calvin.



dren walk as Children of Light: And 'tis to the Glory of Christ, when his Servants (do not counterfeit, but indeed) have some real Resemblance of the Angels of Light. What the Apostle Peter speaks of Believers, should be verified in Christ's Ministers

1 Pet. 2. 9. in an higher Degree; Ye are a chosen Generation, a royal Priesthood — that ye should shew forth the Praises (*τὰς ἀρετὰς* the Vertues) of him, who hath called you out of Darkness into his marvellous Light.

(2.) WITH Respect to the Souls of others, should not a Minister of the Gospel be of the Apostle's Mind, who sought not his own Profit, but the Profit of many, that they might be saved:

1 Cor. 10. 33.

2 Cor. 12. 15. Who would very gladly spend, and be spent for Souls. A burning and shining Light is such a one indeed: To burn and shine both makes a Minister compleat; and the more Heat he hath with his Light, (if it be a right Heat) he is wont to have a stronger Influence. The Lord useth to bless the Labours of such a one with greater Success; as we find in the Evangelist Matthew, Chap. 11. 12. after this burning Light began to shine forth, the Kingdom of Heaven suffered Violence, and the violent took it by Force. There was great effect of his Ministry seen, and even on the worst of Men; and such, as were not converted, yet were convinced, startled: The Light shone so full in their Faces, that they could not sleep so quietly in their Sins as before: As he said to the Pharisees and Sadducees, O Generation of Vipers! Who hath warned you to flee from the Wrath to come? Even Herod feared John, knowing that he was a just Man, and an holy, and observed him: Thus he kept up his Authority, and Repute with the People. All counted John, that he was *ὁ υἱὸς αἰωνίου*, a Prophet indeed. There is great Hope, that such will be lighting Souls in the Way to Heaven, and setting Men on working out their Salvation: Where such Lights are set up, 'tis to be hoped, that there is some Work to be done by them; that the Lord will not suffer them to burn waste, to spend themselves for Nought and in vain: As he said of Levi; The Law of Truth was in his Mouth, and Iniquity was not found in his Lips; he walk-

Mal. 2. 6.



ed in Peace and Equity, and did turn many from Iniquity. If they had stood in my Counsel, and had Jer. 23. 22. caused my People to hear my Words, then they should have turned them from their evil Way. We read of Barnabas, he was a good Man, and full of the Holy Ghost, and of Faith; And much People was added unto the Lord. His excellent Qualifications made way for so great and happy Success. Agreeable to the Apostle's Counsel and Charge to Timothy; Take heed unto thy self, and unto thy Doctrine; 1 Tim. 4. 16. continue in them: For in doing this, thou shalt both save thy self, and them that hear thee. Thus thou shalt do thy Part; and may't have great Hopes, that the Lord will crown thy Labours with Success. But where there is no Light, Life, or Warmth in one's Doctrine, or if his Doctrine be sound, but his Life corrupt, how little good is to be expected of such a one's Ministry! Corrupt Doctrine in it's own Nature is pernicious; and where one's Life is corrupt, how little Likelihood of his persuading others to Piety and Vertue with Effect; when they will be ready to object the Proverb, Physician, heal thy self: Was not that a rare Rebuke of a loose, scandalous Minister, when one desired that he would point him out a nearer Way to Heaven, than he had taught in his Sermons; for he went not that Way himself.

(2.) WITH Respect to his own Soul; 'tis a Minister's Wisdom, and great Concern to be a burning and shining Light: Thus he may save himself, together with others; as in the Text fore-cited: If thou be wise, thou shalt be wise for thy self: It will be to thy own great Benefit and Advantage. Surely 'tis a necessary Point of Wisdom, that a Minister of the Word look well to it; that while he preacheth to others, he himself be not a cast-away, *isus* & unapproved: 'Tis Christ's Charge to his Servants, Let your Loin be girded about, and your Lights burning; and ye your selves, like unto Men, that wait for their Lord — Non solum dixit, ut habeamus Lucernas, sed etiam ut *Stella*. sint ardentes\*. And blessed are those Servants: Bless. v. 37, 38. sed is the faithful and wise Steward; But so to the v. 42, 43. slothful and vicious. And what can such as are v. 45, 46. do?

not burning and shining Lights look for, but to be cast into the Pit of Darkness, into the burning Lake: As unsavory Salt is fit for nothing, but to be cast out to the Dunghil; so Lamps that will not burn, are fit to be cast into the Fire. How sad and miserable will their Case be! Even as of those wandring Stars, the Apostle Jude speaks of, *v. 13. to whom is reserved the Blackness of Darkness for ever. When they that are wise, shall shine as the Brightness of the Firmament, and they that turn many unto Righteousness, as the Stars for ever and ever.*

Dan. 12. 3.

Use I. For Instruction.

1. THEN will it not follow (by the Rule of Contraries) that it is a great Sin, and very blameworthy for any to undertake the Office of the Ministry, who are no way qualified for it; who are far unlike to true burning and shining Lights?

AND should we not all be affected with the sad Complaints of a zealous Son of the Church, in the Name of the Church of England?

See Ichabod, "I have those, that would instruct others, and Five Groans" have need themselves to be instructed, which are &c. Reprint—"the First Principles of the Doctrine of Christ. 1691. p. 14 And "to what Purpose do they Preach an holy p. 16.

ibid. p. 17.

p. 22.

p. 25. 26.

"Life, who never intend to live it? Is there  
"any Need of Authorizing publick Patterns of Im-  
"piety? What, the same laugh at Religion, and  
"preach it! The same Soul droll upon serious  
"Holiness in Company, and yet urge it in the  
"great Congregation! — A Minister, and yet  
"given to Wine! In Holy Orders, and yet in  
"Riotous Disorders! And the 75th Canon is cit-  
"ed, Forbidding Ecclesiastical Persons common Re-  
"sorting to Taverns or Ale-houses: "Further-  
"more they shall not give themselves to Drink-  
"ing, or Ryoting, Spending their Time idly by Day  
"or Night, Playing at Dice, Cards, Tables, or any  
"other unlawful Games.

THE Reciting of these Passages is no Refle-  
ction on those many worthy, learned, grave, pious  
Persons, Ministers of the Church of England, whose  
Doctrine is sound, (the Doctrine which is according  
to

to Godliness) and whose Lives are answerable, very exemplary; O that they were all such!

BUT when our Blessed Saviour commendeth a burning and shining Light, it cannot be thought, that he approveth of such, as are grossly insufficient for the Work of the Ministry, Blind Guides; or such as are debauched, loose and profane, Stinking Snuffs; such as Hophni and Phinehas, who caused the Lord's Offering to be abhor'd: As such have not Christ's Approbation, it will be hard for them to prove, that they have his Commission; or that they did not run, before he sent them: Whom Christ calleth to the Work of the Ministry, he is wont in some measure to fit for it; that they may not be a Reproach to it, and do not more Hurt than Good.

2. THEN take notice, what need there is of Ministers thus qualified, and how useful and beneficial they may be to Souls in the Wilderness of this World: As was said of Hobab; Leave us Num. 10. 31 not — and thou mayest be to us instead of Eyes. God's Ministers are to shew unto Men the Way of Salvation, the Way to Heaven. They are Instrumental in the Hand of Christ, to open Mens Eyes, and to turn them from Darknes to Light; and from the Power of Satan unto God. 'Tis said in the Evangelist Matthew, where Christ came with the Gospel, the People which sat in Darknes saw great Light; and to them which sat in the Region and Shadow of Death, Light is sprung up. O Precious Light, that should make the Feet of Christ's Messengers beautiful!

IF any think, they have no Need of Ministers, having God's written Word at Hand to consult with (which we assert to be a Perfect Rule,) I would answer such in the Words of the Reverend Mr. D. Williams; "What God threatens as the sorest Judgment, these contend for as a Privilege; viz. The Ministerial Office, that God should remove the Churches Candlestick, 56. by taking away its Teachers which gave Light; and no longer hold the Stars in his Right Hand for the Peoples Benefit."

3. THEN was not that a sad and dark Day, Ray-bolomen, Anno 1662. when so many hundred Lights



were put out together? Posterity will scarce believe, that they were meer *Ignes fatui*; or that they were Incendiaries, when they look into the Writings, that many of them have left behind. Was there no Loss of such Men, as Mr. R. Baxter, Dr. Mantan, Dr. Goodwin, Dr. Tuckney, Dr. Owen, Dr. Bates, Mr. Howe, Mr. Edm. Calamy, Mr. Caryl, Dr. Wilkinson, Dr. Jacomb, Mr. M. Pool, Mr. Mead, Mr. Dav. Clarkson, Mr. Flavel, Mr. Charnock, Mr. Crook, Mr. Watson, Mr. Sam. Clark, Mr. Richard and Mr. Joseph Allam, Mr. Hickman, Mr. Corbet, Mr. J. Oresfield, Mr. Haywood, Mr. Doolittle, Mr. Vincent, Mr. Janeway, Dr. Collins, Mr. Hammond, Mr. Talents, Mr. Finner, Mr. Case, Mr. Mayo, Mr. Newcome, Mr. Steel, Mr. Slater, Mr. Gouge, Mr. Sylvester, &c.

Jer. 3. 15.

2 Chro. 15. 3.

4. THEN are not such Places and People greatly privileged, where the Lord sets up burning and shining Lights? There is Hope, 'tis in Order to the enlightening and quickening of dead and dark Souls. Multitudes are destroyed for lack of Knowledge: And where there is no Vision, the People perish. When the Lord promiseth, I will give you Pastors according to mine Heart, which shall feed you with Knowledge and Understanding. Such Pastors are spoken of as a special Gift of God, as a Token of divine Favour. 'Tis made a Fruit of Christ's glorious Ascension, his Giving not only those extraordinary Officers, and special Messengers, the Apostles, Prophets, Evangelists, but even ordinary Pastors and Teachers, Eph. 4. 8, 11, 12, 13. And see there for what high Purposes these (last mentioned) are continued in the Church. It went ill with Israel, when without a teaching Priest. They that think, they could do well enough without God's Ministers, are unworthy of their Help; being so insensible of his Grace and Mercy included in that Benefit; as also unaffected with their own Souls Necessities.

5. THEN is it not a Great Sin in any, that sit under the Ministry of the Gospel, to shut their Eyes against the Lights? Yea, 'tis such a Sin as may cause judicial Blindness. 'Tis very discouraging, uncomfortable to Ministers, when they are burning wicks, labouring in vain; when they can see no Fruit



Fruit of their Labours : 'Tis very culpable, and very threatening, when People love Darkness rather than Light ; and therefore close their Eyes, that they are no better for the Light : As the Evangelist Matthew hath it ; *Their Eyes they have closed* ; Chap. 13. 15. (what follows) *lest at any Time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them.* A dreadful thing, that Sinners should so stand in their own Light, wilfully neglecting means of Grace, and despising Grace offered : So by their own wilful Blindness, judicial Blindness cometh upon them to their final Ruine. They that will not see the things that belong unto their Peace, provoke the Lord either to deprive them of the Light of the Gospel, or to withhold his Illuminating Spirit ; that in his just Judgment those Things are hid from their Eyes. Then, be that is filthy, let him be filthy still.

6. THEN is there not just and great Cause of Mourning, when any such Light is taken from us ? If such, as (thro' God's Blessing) had reaped great Spiritual Benefit under ones Ministry, should not lament the Loss of him (*my Father, my Father*) it would be very strange. And yet (all things considered) have not they, that are least affected with the Loss of a faithful Minister, greatest Cause to mourn, who had sat long under his Ministry, but without any real Fruit and Benefit ? Alas for such Souls ; how great is their Loss ! If our Gospel be hid, 2 Cor. 4. 3, 4. it is hid to them, that are lost.

Use II. For Exhortation.

AND that 1.] To you my honoured Brethren in the Ministry, (of whom I see a great Appearance,) 'Tis in my Thoughts, that upon this solemn Occasion, I should address my self to you, as taking my Leave, as bidding you Farewell. Mine Age (together with my Infirmities) putteth me in Mind, that I shall shortly put off this my Tabernacle. Now (Dear Brethren) give a dying Minister Leave to put you in Remembrance of a few Things, tho' ye know them. The Sum of what I would say, is this ; let us, that are Ministers of God's Word, labour for more Light, and Spiritual Heat ; to shine, and burn more :

more : Increasing in ministerial Gifts and Graces, we should be Vessels more meet for our Lord and Master's Use and Service.

(1) HERE we know but in Part ; therefore let us be still growing in Knowledge ; let our Light be increasing : It will not be at the Full in this Life. 'Tis expected that they, who are to teach others Knowledge, should know more than others : There is a Threatning ; *Because thou hast rejected Knowledge, I will also reject thee, that thou shalt be no Priest to me,*

Hol. 4. 6.

YOU will not despise those Parts of Human Learning, which are of great Use to a Divine. They are no Friends to Divinity, who would deprive her of her Handmaid.

Prov. 6. 23.

Acts 18. 24.

2 Tim. 3. 17.

AND should not we converse, and consult very much with the Holy Scriptures ? We must light our Candle there. *The Commandment is a Lamp ; and the Law is Light.* We read of Apollos, that (to his great Commendation) he was mighty in the Scriptures. These are to make the Man of God perfect (complete) thoroughly furnish'd for his Work (both as a Christian, and as a Minister,) That in Scripturis *Et adolescere, Et consensescere oportet.*

AND how great is our Advantage, who have the complete Canon of sacred Writ ? and in the Writings of the Evangelists, and the Apostles, (the New Testament) the last and clearest Revelation of God's Will and Counsel. Hereby we may attain to the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ, which the Ministers of the Gospel are to display ; which was the Height and Top of the Apostle Paul's Learning. And tho' John (in his Time) was a Star of the first Magnitude, yet the least Gospel-Minister, as to his Office, is priviledg'd above him. As in the

Compare 2 Cor

4. 5, 6. with

1 Cor. 2. 2.

Chap. 7. 28.

Evangelist Luke ; Among those, that are born of Women, there is not a greater Prophet than John the Baptist : But he that is least in the Kingdom of God, is greater than he. Tho John saw more of Christ, than all that went before him ; yet not so much, as the least Gospel-Minister, who is more fully acquainted with the Mystery of Redemption by Christ, by the Gospel, the Word of Reconciliation, committed

mitted to him. We see how highly the Apostle valued the knowledge of Christ, for which he was to be valued: whereby when ye read, ye may understand my knowledge in the Mystery of Christ, which in other Ages was not made known unto the Sons of Men, as it is now revealed: Such Wisdom and Knowledge makes the Face to shine. Phil 3. 8. Eph. 3. 4. 5.

(2.) LABOUR we to get more heat, to burn more, as one says, "Zeal is as proper in the Ministry as Fire was upon the Altar. Indeed, it cannot but be a great defect in a Minister to want that, which no Christian should be without. John was burning in zeal; he came in the Spirit and Power of Elias, who was very jealous for the Lord. Ministers as they are devoted to the Lord, to serve him in a special manner; no doubt, they ought to be fervent in Spirit, τὸ πνεῦμα ζήλῳτες, serving the Lord. Without Zeal, what danger of their perverting that Text, so as to be meer Time-servers, putting a bad construction on that other Reading, τὸ κατὰ δουλῶντες. True Zeal would carry a Minister thro' Difficulties and Discouragements. As Chemnitius, There are small weak Lights, which are easily put out with a blast of Wind, when greater Lights are not so blown out, but rather flame up more. O that we may be full of zeal for God and against Sin, for the Interest of Christ, for the good of precious Immortal Souls! Should we not endeavour to follow our Master? See Evangelist John, chap. 2. 17. It was a good Prayer of old Mr. Greenham's, that he might keep up his young Zeal with his old Discretion. Rom. 12. 11. 1 Kings 19.

(3.) LET us endeavour to shine forth more, and that in our Publick Preaching, and dispensing other of God's Ordinances, and in our private converse, and in our course of Life and practice.

(1.) LET our Preaching be plain and powerful, piercing as Light. Illius doctoris libenter audio Vocem, qui non sibi plausum, sed mihi plangtum movent, \* Give me not a tickling but a searching Preacher. \* Bernard. O that our Doctrine were like Lightning, yea Thunder! John was a thundering Preacher, when he had such Hearers as the Pharisees and Sadducees: O Generation of Vipers who hath warned you to flee from the Wrath Dion. Cartbus.



Wrath to come? Here were *verba vehementes ignita*, yea, *ignita fulmina*, but *Flamido-bolus*: and is there not need of such Preaching to pierce, and break stubborn stony Hearts?

BUT our Doctrine should not only be like Lightning to Sinners conviction, to startle and awaken them, but also as light for Direction. As this Light in the Text was to go before the Face of the Lord, to give knowledge of Salvation unto his People by the remission of their Sins, we should be as that Star to guide Souls unto Christ.

Mat. 2. 6.

THAT is an excellent Rule (laid down in that choice Book,) O — Bowles his Pastor Evangelicus, l. 2. c. 8. p. 40. *Christus sit Alpha & Omega Ministerio*. Let Christ be the Alpha and Omega of our Ministry. As he noteth, Christ is the primary scope of the Scriptures. All sacred Truth has respect to him, either to lead us by the Hand to him, as the whole Mosaical Oeconomy, or to set him forth as it were before our Eyes, or to shew by what means, as well Internal as External, we may partake of him: or Lastly, how we may walk worthy of him. As Christ saith, *I am the Way, the Truth, and the Life*.

Gal. 3. 24.

BUT this does not exclude our preaching the Law: The Law was to prepare for the Gospel, and to those that are out of Christ the Law is a School-Master to bring them to Christ; it discovereth their sinful, guilty, miserable, lost State without Christ. And the Moral Law is a Rule of Life to such as are in Christ. The Apostle professeth that

1 Cor. 9. 21.

2 Cor. 4. 5.

he was under the Law to Christ: and as he Preached Christ Jesus the Lord, the Moral Law is part of Christ's Law, as he is Lord and King. 'Tis included in the Doctrine of Christ; which his Subjects must have a respect unto and obey from the Heart.

BUT as we would be Lights in his Church, we must (as John) bear witness of that Light. And how else can we have any hope of turning Men from Darkness to Light?

AGAIN, our Doctrine must not be confined to the Pulpit, but we are to instruct and admonish privately. It was Christ's practice, the Apostle Paul's practice; yea, we see private Christians called to it again and again, whereunto we are more obliged;



to wit, not only by our *general calling*, as Christians, but by our *special Office* as Pastors, Teachers, Ministers of Christ. Should we not be about our *Master's business*, not only in Publick but in Private as we are able, and have occasion and opportunity? Many of the *Old Non-Conformists* were so ready and *inured to this work* of private instruction; that in this respect there was no silencing them. They were for making Christ known, or better known, and the things of Christ where they came, and had opportunity to converse with Men. Such were Mr. Dod, Hilderfani, Ball, Cotton, Hooker, Edw. Reyner, Simeon Ash, &c. and others more within our time, as Mr. R. Baxter, Richard and Joseph Allein, John Crompton, Machin, Bagshaw, &c. O that all the Ministers in England were more like them, preaching out of the Pulpit as well as in it. Our Blessed Saviour took occasion to instruct that Woman of Samaria: and may we not say, that he was glad of the opportunity of winning one Soul, when he was wearied with his Journey? This greatly refreshed him. It was his Meat.

(2.) LET us labour to shine more in our Conversation. 'Tis the duty of Christians in general, to shine as Lights in the World. When 'tis expected of Ministers that they be the *best of Christians*, should not they be more shining, more Exemplary in their Lives? We should have a special care that the Ministry be not blamed. The Sun hath most Eyes on it when in an Eclipse. See the Evangelist chap. 5. 19. Matthew. If we are seen to live in the Breach of any of God's Commands, 'tis as a teaching others to break them. We that should be Guides, O let us take great heed that we be not Stumbling-Blocks to others. Let us remember and apply the Apostles charge to Timothy. Be thou an example of the Believers, in Word (Speech) in Conversation, in Charity, in Spirit, in Faith, in Purity. There is a lovely Lustre in a strict, holy, heavenly Life. O that thus we may be shining more and more!

NOW that it may be thus with us,

(1.) LET us very diligently stir up the Gift we have received. So the Apostle writes to Timothy, ἀναζωοποιεῖν τὸ χάρισμα, to blow up the Sparks. 2 Tim. 1. 6.

As

As the Priests under the Law were to look to the Fire of the Altar (that Fire which came from Heaven) that it went not out. Ministerial Gifts are Talents, to be improved by diligence. Give attendance to Reading, to Exhortation, to Doctrine. Neglect not the Gift that is in thee. Meditate upon these things, give thy self wholly to them, *es tuis id,* be thou in them that thy profiting may appear to all. Timothy was an extraordinary Man, excellently qualified for the work of the Ministry, yet must he be diligent in Reading, Study, Meditation, &c. in order to his further proficiency.

1 Tim. 4. 13,  
14, 15.

AND we must be diligent and constant in Ministerial work, preach the Word, be instant in Season, out of Season, &c. The Participle *salvum* (here in the Text) denotes a continued Act. As to continue shining, not sometimes in, sometimes out. To him that hath (for use) shall be given: Thus we may be laying in while laying out.

2 Tim. 4. 2.

(2.) IT highly concerns us to get nigh, and and to keep close to Christ, the Sun of Righteousness, the Fountain of Light. He is full of Grace and Truth. Of whose Fulness we may be receiving while we keep in with him: So we may be shining in his Beams. O blessed Sun of Righteousness shine on us!

(3.) WE have need of a good Stock of Faith. The Work of the Ministry is great and difficult, attended with no small Trials. A faithful Minister is likely to meet with many Adversaries. The Spirit of Faith carried the Apostles on in their work with courage. We believe and therefore speak.

2 Cor. 4. 13.

(4.) AND should we not have Hearts inflamed with love to the Lord Jesus Christ. The more we love our Lord and Master, the more we shall delight in his Service. So we shall be for pleasing him rather than Men. The more we love our Master, shall we not be more abundant in Labours? Simon son of Jonas Lovest thou me? Lovest thou me? Feed my Lambs. Feed my Sheep.

Gal. 1. 10.

(5.) OUR Eye must be single. The Light of the Body is the Eye; if therefore thine Eye be single, &c. The Judgment guides the Will and Affections, and so the Life. We must see, that we have a right sound

Mat. 6. 22,  
23.

sound practical Judgment influencing our Hearts and Lives. The Spirit of Power and of Love is joined with a sound mind. When a Minister is led by a corrupt Judgment, with corrupt Ends and Aims, he is like to make woful work. 2 Tim. 1. 7.

(6.) LET it be our great care, to get and maintain a truly humble Spirit and Frame; and to be cloathed with Humility is a right canonical Habit. Not a Novice, lest being lifted up with Pride, he fall into the condemnation of the Devil. Hence some conceive, that Pride was the Devil's Pall. Those bright Sons of the Morning, that fell from their Orb and First Starion, were totally eclipsed by that odious Sin of Pride. But happy Moses, whose Face shone, and yet he knew it not. That Light in the Text, tho' he was more than a Prophet, yet had low Thoughts of himself; he thought himself unworthy of the meanest Office about Christ, not worthy to carry his Shoes (as we use to speak.) And how afraid he was of mens giving that honour unto him, which was due to Christ! Evangelist John, John bare witness of him, and cried (shewing his great Zeal and Earnestness in the matter, he cried) saying, this is he of whom I spake, he that cometh after me is preferred before me. 1 Tim. 3. 6. chap. 1. 15.

(7.) BE we much with God in Prayer. O what need, that we have daily frequent recourse unto God the Father of Lights, without whose irradiating and quickening our Souls, we can neither burn nor shine as we ought: all our sufficiency is of God. What Lyra says of Moses his ascending into the Mount, I may make use of here, (only where he has reference to Meditation, I would here apply it to the Duty of Prayer.) Moses aliquando ascendebat in montem ad Dominum, Et aliquando descendebat ad Populum. Moses was sometimes with God in the Mount, and then came as from God to the People. If we are much with the Lord in Prayer, we may be with our People to their greater profit. When Moses came down from the Mount his Face shone. The more you are in the Mount with God, 'tis to be hoped, you may be more irradiated, and (as it were) transfigured. Exod. 34. 29.



(8) LET us be oft meditating on that most solemn Charge, the Apostle gives to Timothy, and in him to us all, in 2 Tim. 4. 1, 2. with 1 Tim. 6. v. 11. to v. 13. So let us have frequent serious Thoughts, of the Glorious Appearing of the Lord Jesus Christ at the Great Day, when he will call all his Servants to Account. [I charge thee before God and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing, &c.] q. d. As thou wilt answer it at the Last and Great Day, take heed of betraying thy Trust: Look to it, that thou be not slothful, and unfaithful in thy Office.

2] A Word of Exhortation to you, our People, that attend on our Ministry: It must be but a Word, or two. You have heard, what Manner of Persons Ministers should be: I hope, we can say, we would be Lights, not Blinds to you.

NOW I beseech you, improve the Light, you have. Certainly, the Light of the Word is not for any to play by, but to work by: Oh, be not like the Jews here, who rejoiced in the Light of John's Ministry, but for a while, ~~was~~ *was* ~~sew~~ *sew*, for an Hour. They were at first something pleased with the Light; but liked not his Heat: His Zeal for such a Christ, as they were not for, cooled them. But such as have no Care to improve the Light of the Gospel, are doing their Part to provoke the Lord to remove their Candlestick, to leave them in the Dark.

BUT as for those of you, who would not shut your Eyes against the Light; you who are walking in the Light, I beseech you, do your Part to help your Ministers. Brethren, Pray for us, O Pray for us: As Bernard, *Juvate me Orationibus vestris, ut semper possim Es loqui, quæ oportet, Et Opere implere, quæ loquor*: Help us with your Prayers, that we may always preach the Things we ought, and practise according to what we preach: The Breath of fervent Prayer may be a means to blow up some Sparks in us. Do what you can, to pray more Life and Warmth into your Ministers: Be ye thus helping us, that (by the Blessing of Heaven) we may be more helpful unto you. But one thing more; may we see more of your Proficiency, the more you are shining, as Lights in the



the World; how would that quicken, and encourage us! As the Apostle John; *I have no greater Epistle 3. v. 4. Joy than to hear that my Children walk in the Truth.*

I know, 'tis expected, that I should give you some Account of the Life of that faithful Servant of Jesus Christ, the Reverend Mr. John Whitlock, Sen. whose Funeral we have this Evening attended; whose blessed Soul is entred into the Joy of his Lord. That we have no Cause to weep for him, but for our selves, who have lost such a burning and shining Light, as he was.

HE was the Son of Mr. Richard Whitlock, Merchant of London, of a very Ancient Family. *Vide Dr. Ful-*  
HE was brought up a Scholar. When prepar'd for his Worthies  
for Academical Studies, he was sent to Cambridge, of England, p.  
admitted in Emmanuel Colledge, under the Learned 104, 5.  
Dr. Ralph Cudworth.

AND his Proficiency was such, as had gain'd him great Esteem, and Acquaintance with divers Ministers of Note. I have not known any, that at their first setting forth, had the like, to what he, with his Brother Reynolds (who were as one) had. He was Master of Arts of both Universities.

THO' Mr. Whitlock had no call to travel beyond Sea, (as his Brother Reynolds had, whom his Father upon necessary Occasions sent into Russia;) yet he was for Inland-Travels (before he was settled in Nottingham.) In those Journeys he, with his Brother Reynolds, I doubt not, met with many Opportunities of doing good: As in the Year 1649, they had travelled into the Eastern Parts of England; so the Year following, they travelled into the Western, as far as Scenian (the utmost Town Westward) in Cornwall: There they spent one Lords Day, where the People had not heard a Sermon of some Years before: Wherefore they prudently considering the State of the People, and how they might be likely to be most serviceable, agreed and resolved on this Method; to wit, that one of them would discourse in the Morning of the Credenda in Religion, the necessary Points to be believed; briefly with what Plainness he could: And the other in the Afternoon would discourse of the Agenda, the Duty, that God requires of Man. I have heard.

heard them speak of the Satisfaction they had in that Days Work ; and the People shewed them no little Respect, who were earnest with them to stay, and spend another Lords Day with them ; but that would have broken the Measures they had set.

BY the good Providence of God, Mr. *Whitlock*, and his dear Brother *Reynolds* had an *Invitation* to *Nottingham* ; and were encouraged to settle here in the Beginning of the Year 1651.

BUT give me Leave to step back a little.

THE Town had been signally blest in Mr. *George Cotes* many Years before, whom the Lord sent with the Fulness of the Blessing of the Gospel ; when Converts came in, as Doves to their Windows. He was a moderate, pious Conformist, contemporary for a considerable Part of his Time in the Work of his Ministry here at *Nottingham* (that is, about Fifteen Years) with Mr. *Arthur Hildersam*, of *Ashe de la Zouch*, a Non-Conformist. There was a good Correspondence betwixt them, as Brethren : And I have not heard of any in these Parts, whose Ministry was so successful in those Times, as theirs.

Mr. *George Cotes*, that faithful Minister of Jesus Christ, was buried the Thirtieth Day of November, in the Year, 1640. He was Rector of *St Peters* Twenty Three Years, Twenty Five Weeks as appears by the Register there.

AFTER Mr. *George Cotes*, this Town was supplied with good, sound, profitable Preachers. But Mr. *Goodall*, his immediate Successor stayed not long. His Nephew, Mr. *Samuel Cotes*, stayed longer with us, but was not settled. I remember not any settled Minister in that Parish (after Mr. *Goodall*) before my Reverend Predecessor, Mr. *Richard Whitchurch* who in a few Years was liezed with a Consumption of the Lungs, which took him off, Anno 1650 to our great Loss ; when one so weak, as poor I was left to succeed him.

THAT lively Minister, Mr. *Folkingham*, was settled Minister in the other Parish (Mr. *Whitlock* Predecessor) but a Consumption took him off in shorter Time.

I REMEMBER what an antient discreet person said, after the coming of Mr. *Whitlock* and Mr. *Reynolds*, that he hoped God had a Blessing in store for this Place, that he had sent two such choice young Men, likely to live, that you might long enjoy their labours. And indeed, a great Door and effectual was opened unto them.

Mr. *WHITLOCK* had the presentation to the place from the then *Marquess of Dorchester*, Mr. *Reynolds* was joined with him as Lecturer; and considering the spaciousness of the Church, and largeness of the Parish, there was need of both.

Mr. *WHITLOCK*'s Worth was well known to that eminent Light and Ornament of the University of Cambridge in his time, Dr. *Anthony Tuckney*, who was First Master of *Emmanuel College*, afterwards of *St. John's College*, and *Regius Professor of Divinity* (a Specimen of whose great Accomplishments, we have in his Sermons in Quarto, English, and in his *Prælectiones Theologicae, & Determinationes*, &c. Printed at *Amsterdam* 1679.) That Learned Dr. of Divinity was well satisfied to give his only Daughter in Marriage to Mr. *Whitlock*, March the 5th, 1652.

HIS Publick Ministerial Performances could not but be very acceptable to serious judicious Persons. His Doctrine sound and searching. There was both Salt and Light in his Ministry. A taste whereof you have in that Practical Discourse of keeping our selves from our Iniquity. May all of us that have it make good use of it.

HE was of a very active Spirit, zealous for God to promote Religion and Reformation: And so his dear Brother. They acted indeed as if they had one Soul in Two Bodies. And with them my Reverend Predecessor cordially concurred. They had an Interest in the Magistrates, and improved it to good Purposes.

'TIS scarce credible what a Reformation was visible in the Town within a few Years after their coming. To give you one instance, It was the Observation of a Minister of great worth (an Acquaintance of Mr. *Whitlock*'s) when after his bestowing his pains for me one Lord's Day in the Afternoon,



Afternoon, I took him to a Friend's House near the Church to rest a while; coming away we went to pass several Streets, where he took notice, not one idle Person was to be seen sitting or standing at their Doors. And where we could hear any thing as we passed on, we might hear Families some way religiously employed, as in reading, repeating what they had heard, or singing Psalms. Whereupon he said, *He did not know any Town like this.*

Mr. *WHITLOCK*, with his Brother *Reynolds* besides, taking their turns in the *Wednesday Lectures* (which was kept up by us in Town, with other Ministers in the Country; they two) did ordinarily by turns preach on the *Fridays*, which *Lectures* Mr. *Hanley* did set up, allowing Twenty Pounds per Annum: and tho' the Allowance was withheld Four Years before their Ejection in 1662, that did not take them off from the Work; and besides they were both of them forward to promote *Lectures* in Country Towns, where there was most need.

*DAYS* of Fasting, Humiliation, and Prayer, were High Days with Mr. *Whitlock*, who used to be much enlarged on those Days, and ordinarily was the Person that concluded in Publick: and so strict he was in the Religious Observation of those Days, as I am apt to think, but few come near him. The generality of Professors fall far short. He would take in the whole waking part of Four and Twenty Hours into a Day of Fasting, beginning the Religious part of a Fast in the Evening of the day fore-going, and keeping it till the next Evening following. And as to abstinence from Food, or from any refreshment the Body would crave, he was so strict, as I confess I was not able to follow him. When I was young, I used on Fasting Days to be troubled with Vapours and violent Head-Ache, and in my Old Age, I found that without some little support of Nature, I was very unfit for my work. In which cases I hoped one might apply that Scripture [*I will have Mercy and not Sacrifice*].

HE had a very competent Estate of his own, and (which was far better) the Lord had given him a large Heart and an open Hand, to do good with it. As he was abundant in Labours for the good

good of Souls, so was he full of Bowels, and liberal in Contributions, to proper Objects of charity in their outward Necessities. He with his Brother Reynolds, were promoters of a work of Charity, concerning the Relief of Ministers Widows and Orphans that had need. Several Ministers of the County agreeing with them, some Gentlemen also willingly put to their Hand to raise a Stock for that purpose. Which was continued several Years, while the Ministers continued in their Places.

AND Mr. Whitlock hath since readily contributed towards the Maintenance of Poor Scholars, to be brought up for the Work of the Ministry: and towards the Maintenance of a Minister in Poor Places, as Occasion hath been offered.

HE was one of an humble Spirit, with whom the meanest Christian might have free Converse: He was far from despising his poorer and weaker Brethren: And as before Honour is Humility, he Prov. 18. 12. was much esteemed of Persons of Great Note and Quality. The so greatly Renowned and Religious Lord Wharton, (whose so Noble Charity hath raised such a lasting Monument to his Honour) in his Journeying this Way, would chuse again and again to lodge at Mr. Whitlock's House, at Mansfield, when he was there, and here at Nottingham, to enjoy more Converse with him.

AND they that knew him could not but look upon him as one of an upright Heart. Methinks, those Ten Characters of the Upright Man, in his Sermon preach'd at the Funeral of the Honourable Francis Pierpont Esq; (which I suppose some of you have still by you) we may have Reason to conclude, they were preached from the Heart; the whole Course and Tenor of his Life agreeing so well thereunto; even as a Comment upon them.

HE was one of a truly publick Spirit, and mightily concerned for the Church of God, as in these Kingdoms, so in Foreign Parts.

MUCH more might have been said, if I had Time, and my Strength, and your Patience would have held out.

BUT indeed his Decease was partly a Surprise to me, who thought, he might have continued at

D

least

least a Week or two, when I last saw him. Now my Hurrying to and fro since his Departure may something *Apologize* for this slender and confused Account of the Worth of that Eminent Servant of Christ.

IN the Life of Mr *Reynolds*, as you may see at large, how the Lord in his Providence directed the Way of those two worthy Persons to this Place; there you may also find other Passages concerning Mr. *Whitlock*, which are here omitted.

'TIS now about Two Years, since he was seized with that *Fainting-fit*, whereupon we feared, that we should soon be deprived of him: Yet it pleased the Lord to lengthen out his Life, beyond our Expectation; tho' to our great Loss, he was disabled from publick Work, which was his great Delight.

YET how patiently did he bear that long Weakness! I cannot say, that I ever heard a Word of Complaint coming from him, of all that tedious Time of his Exercise, in being so disabled: Was he not waiting for the Day, when the Lord would call his Servant to higher Employment, and Enjoyments in Heaven?

YET besides his Attendance in the set Hours of daily Family-worship; he would spend more Time in secret Addresses unto God (as his dear Son could have Opportunity to observe) than one would have thought, that his Circumstances could admit of. Oftimes near an Hour, sometimes above an Hour.

AND his great Estimation and Prizing of Publick Ordinances was hereby manifested; That when he was not able to set one Foot out of his own Doors, he would be brought in a Chair to the Assembly here on Lords Days, and Lecture Days. And thus by his Example, he would teach his People (among whom he had so long laboured) to keep close to Ordinances.

YEA, we cannot remember, that of all these Two Years Time, he was absent from our Monthly Sacraments, any more than once. Should not some Christians be quicken'd by that his Example?

YOU



YOU that have sat under his Ministry, now you must hear him no more, I beseech you consider, whether you have not Cause to be humbled; if indeed you profited nothing, if he bestowed on you Labour in vain, think how you will answer it at the Great Judgment-Day.

YOU that were profiting, tho' you should lament the Churches and your own Loss, yet withhold praise God for his Great Mercy, that you enjoyed him so long. I doubt not, but he has been often praying earnestly for you in this Time, that he hath been disabled from Preaching to you. And as I question not, but some of you have his Farewell Sermons, that were Printed Anno 1663. with other Farewell Sermons of some Country-Ministers, with this Title, *England's Remembrance*. The First and Second Sermon there were his, upon Rev. 3. 3. *Remember therefore, how thou hast received, and heard, and hold fast, &c.* You that have them, think them not unworthy of another Reading, and Review. There you have the Words, the Counsels of a Departing Minister of Christ, who is now Departed, to return to you no more.

HE departed this Life December the 4th, 1708. Had he lived unto the Thirteenth of January next, he had attained to the Age of Eighty and Four Years.

YET let us not say, *He is Dead*, who hath changed this Life for a Better.

AND who yet liveth in his Dear Son, my honoured Brother, and Fellow-Labourer, who (as the Apostle said of *Timotheus*,) I hope, doth and Phil. 2. 20 will naturally care for your State. And may he long live with you, and reap in Abundance, where his Father hath sown.

I AM thinking of the Distich about my Honoured Deceased Brother's Coat of Arms (bearing Azure, a Chevron engrailed between three Falcons.)

*Vive diu Whitloce Deo, sic utere Patris;  
Ut reverent Sensus Alba nec Atra tuos.*

Which (of God's Grace) was happily, eminently fulfilled in him. He lived long, and to God; and neither Prosperity, nor Adversity had Power to turn him from his Course. His ~~whole~~ <sup>works</sup> were found in the Way of Righteousness.

Prov. 16 31. A Crown of Glory.

**F I N I S.**

Another

# ANOTHER DISCOURSE, PARTLY

Upon the same Occasion,

Preached Dec. 12. 1708.

Isaiah 57. 2. *He shall enter into Peace.*

**T**HE Multitude that attended the *Funeral* of your Aged, Honoured Pastor Mr. *John Whitlock Sen.* as also attended the *Funeral Sermon* the last *Wednesday*, seemed a plain *Indication*, that many were more than ordinarily affected, which hath turned my Thoughts to this Subject, *Tis good striking while the Iron is hot.* Now may this Word (after that aloud speaking-Stroke of Providence) be so set home, as to make a deep and *lasting Impression.* You that followed his Mortal corruptible part to its Interment in the Earth, think with your selves how much more it concerns you to be following his blessed Soul, now gone to Heaven. He was *shewing you the Way to Heaven both by his Doctrine, and by his so Exemplary Life.* Mark the Perfect Man, and behold the Upright, *Psal. 37. 37.* For the End of that Man is Peace.

*He shall enter into Peace.*

**T**HE Prophet is here speaking of the *Righteous Man.* I hope, I shall not err from the main scope of this Text, in laying this Proposition before you, that *righteous Souls at Death, go or enter into Peace, into a state of everlasting Rest and Peace, into Heaven.* To limit this to the *rest of the Body in the Grave till the Resurrection,* would be a  
jeune

Doct.



Job 3. 17, 18, 19.

jeune Interpretation, it being common to the Wicked, (as one noteth) There the Wicked cease from troubling, and there the Weary are at rest. — The Small and Great are there, and the Servant is free from his Master. The Grave is a common Dormitory to the Bodies of all both Small and Great, Good and Bad freeing them from the Troubles of this Life. Therefore by the Righteous Man's entering into Peace when he goes hence, understand that blessed Change there is in respect of the Soul, that sleepeth not, but enters on its everlasting Rest with God. Death is great Gain to such. Blessed are the Dead that dye in the Lord, from henceforth. Their Separate Souls are forthwith in a state of perfect freedom from all Sin, Temptation and Trouble, in a state of perfect Peace and Happiness. They have exchanged a Life of Sorrow, Exercise and Trouble, for Life and Peace.

Rev. 14. 13.

Rom. 8. 6.

BUT who is this Righteous Man that at Death shall enter into Peace?

Ans. THO' with respect to the Covenant and Law of Works, (the Condition whereof was no less than perfect Conformity to God's Law and Commands) There is none Righteous no not one. There is not a just Man upon Earth that doth good and sinneth not. Yet with respect to the Covenant of Grace, confirmed in Christ, such are Righteous, who are justified freely by God's Grace, through the Redemption that is Christ Jesus, upon their believing acceptance of him; and who are renewed and sanctified by his Spirit and Grace, that they put on the New Man, which after God is created in Righteousness and true Holiness, so that they are for serving him in Holiness and Righteousness before him all the Days of their Life. And being justified by Faith we have Peace with God through our Lord Jesus Christ. And rejoice in hope of the Glory of God. And the Work of Righteousness shall be Peace, and the Effect of Righteousness Quietness and Assurance for ever. God's Covenant is with such of Life and Peace. None have such ground of inward Peace here, whatever be their outward Troubles. After which their End is Peace, and that without end.

Rom. 5. 1, 2.

Isa. 32. 17.

Mal. 2. 5.

NOW

NOW, as 'tis the blessed Priviledge of the Righteous, when they go hence to enter into Peace, my chief design and business at this time is to lay a few Rules and Directions before you, which if followed, my Soul for yours, you should be so happy when you come to dye.

BUT I would intreat and beseech you, to take a few things into your serious consideration, that may prepare for a due reception of what followeth.

(1.) CONSIDER Death is unavoidable. It Heb. 9. 27. is appointed unto Men once to dye. I know (says Chap. 30. 23. Job) that thou wilt bring me to death, and to the House appointed for all Living. What Man is he Psalm 89. 48. that lieth and shall not see Death, says the Psalmist: So the Preacher, The Living know that they Eccles. 9. 5. shall dye. The experience of all Ages past, ever since Man was placed upon the Earth, confirms it, that dye we must. Of all that were before us, until this last Age, (which also is passing away) only two Persons, viz. Enoch and Elias, were exempted from the Stroke of Death. And yet even in their Translation there was something equivalent to Death. The corruptible Part was done away. I Cor. 15. 50. None of us all, but will grant we are Mortal and must dye. O that this was as seriously considered, as 'tis readily confessed! There's none of common sense, that can hope to live here always.

(2.) OUR Life here is so short, so uncertain, that we none of us know how near Death is. It may be at the Threshold, or entring in at our Windows. Death is at our Back, and 'tis possible it may meet and face us at our next turn. Thou that art putting the Day of Death far from thee, know, that there may be but a Step between thee and Death.

(3.) THERE is sufficient reason, great cause indeed, that Death should be very terrible to such, as are altogether unprepared to dye, who have taken no care, have made no provision for their Future State. How dreadfully mischievous will Death be to such as live and dye in their Sins! Oh how may Sinners, thro' fear of Death, be all their life-time subject to Bondage! as for such as are found

found in their Sins, Death will not only strip them of all their *Worldly Comforts*, not only put an End to all their *Carnal Pleasures and Delights*, and to all their *vain and false Hopes*; but will deliver them over to the *second Death*; will set them in a State of *inexpressible Horror*, and utter *Desperation* in the *Loss of Perfect Felicity* (which here they made light of, and would not look after) and under *Everlasting Torments* with the *Worm that dieth not*, and the *Fire never to be quenched*. Such as dye in their Sins, will have Cause to wish they had never been born. It had been better for them that they had never had a Being.

(4.) On the other Hand, there is abundant Cause that *Death should be welcome to Righteous ones*; being entitled to a *better Life*, and in some measure made meet and prepared for it. *Such Souls are safe* Death cannot hurt them. Better is the Day of their Death, than the Day of their Birth. The Righteous have Hope in their Death. They shall live *inconceivably more happy out of the World*, than they could live in it. At Death there is an End of all their *Maladies and Grievs*; and an *immediate Entrance* into a *Fulness of Joy*, and *endless Felicity*.

NOW that it may be thus with us, O that every Soul of us may diligently observe the following Rules!

Rule 1.

GET thy Peace made with God in and thro' *Jesus Christ*. Death is a Friend to such, as are reconciled unto God, and at Peace with him. *Great Peace* have such, as are at Peace with God. Death is so far from offending, that it greatly *benefits* them. Now as we would have Peace with God

(1) Be we soundly humbled, and truly penitent for our former *Enmity and Contrariety to God*. 'Tis certain, that *Sinners*, while in a natural State are *Enemies to God*. Tho' many of them have oft been heard to say with Confidence enough that they *love God with all their Heart*. Yea, such as the Lord knows, are *Haters of God*, will say

Rom. 1. 30. He is not worthy to live, that does not love God. Tho' they have a *Kind of Love* to Him, as *Benefactors* they love him not, as an *Holy Lawgiver*, as a *Righteous Governour*, and *Judge*. They hate his Image



his Children, and in his holy Laws. They would have God altogether such a one as themselves, that is, no more displeased at Sin, than they are. While Sinners are so contrary to God, what Peace, what Peace, unless they repent and turn? But let the wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him—he will abundantly pardon. But no Peace with God, so long as thou art in League with Sin, and wilt not lay down thy Arms; but art still going on in thy Trespases.

(2) GET into Christ by Faith, and so come unto God by him. He is our Peace: We have Peace with God, Eph. 2. 14. through our Lord Jesus Christ: 'Tis in Christ, that God is reconciling Sinner to himself: And thus now acquaint thy self with him, and be at Peace. And being justified by Faith in Christ, receiving him as he is offered in the Gospel, we come to be adopted: As many as received him, to them gave he Power (Right, or Privilege) to become the Sons of God; and so to have a Right to the Heavenly Inheritance. Thus we should be made Heirs according to the Hope of Eternal Life. And well may such depart in Peace, when they come to dye. Then they enter into eternal Life and Peace.

MAINTAIN a constant Holy War (while here) against thy Souls Enemies. The Flesh, the World, and the Devil are all combin'd in warring against thy Soul: And they are implacable, irreconcilable Enemies. No Hope of Peace by yielding; but by a resolute Encountering of them; till by Grace they are overcome. If here we are warring a good Warfare, our End shall be Peace. But

1 HERE it concerns us to get well Arm'd. Spiritual Armour, the Armour of Light: The Armour of Righteousness: The whole Armour of God: And Spiritual Weapons are necessary in this Combate with our Spiritual Enemies. How miserably are the Papists deluded, who think to drive away the Devil with their Holy Water, and crossing themselves, &c. We shall not find any such Devices of Men approved by God in his Word. But what saith the holy Scripture? Whom resist steadfast in the Faith. So the Apostle John, This is the Victory, that overcometh the World, even our Faith. Both a flattering, enticing

Isa. 55. 7.

John 1. 12.

Titus 3. 7.

Rule 2.

Rom. 13. 12.

2 Cor. 6. 7.

Eph. 6. 11.

1 Pet. 5. 9.

Epil. 5. 4.

E

World,

Cal. 5. 17.

World, and a frowning, threatening, storming World may be overcome by Faith; by Faith looking unto Jesus, and looking into the World to come. And as the Flesh lusteth against the Spirit, so the Spirit against the Flesh: For these are contrary. So without the Grace of the Spirit, without a Spiritual Principle, we shall never be able to maintain the Combate with the Flesh.

Rev. 12. 11.

Chap. 4. 7.

2. COME to a Point, get resolved, that the best and safest Way a Christian can take, is to live and dye fighting. This Way the Noble Army of Holy Martyrs did lay hold on Eternal Life. Thus they overcame, and were Crowned. Thus all faithful upright-hearted ones may hope to overcome. When a Garrison is for parleying with the Enemy, 'tis not expected, that it will hold out long. But resist the Devil, and he shall flee from you, as the Apostle James. And heartily resolving, and sincerely striving against Sin, one should not be overcome, as the willing Servants of Sin are. Where Souls are keeping up a sound Resolution against it, Sin has lost its Dominion.

3. KEEP a strict Guard. We have watchful, unwearied Enemies, that are ever at hand, ready to assault us, and to take hold on any Advantage. Satan, and the World ever ready to tempt us; and the Flesh, Corruption within is ready to join with them. How sure are we to be worried; if we stand not to our Arms, and if we neglect our Watch! O how greatly does it concern us to be constantly on our Guard!

4. MAKE it thy great Work to get down and keep down thy Bosom-Enemy. As ever thou wouldst have good Success in the Christian Warfare; let it be thy great Care to keep under In-dwelling Corruption, and to mortify thy special Sin. That treacherous Party within us are the most mischievous, being forward (if not suppressed) to open the Gates, and to let in our other Enemies upon us.

5. HAVING such Enemies to encounter, go not out in thy own Strength: but labour (by Faith and earnest Prayer) to engage the Lord Jesus Christ (the Captain of Salvation) with thee, and for thee. By an humble Dependance on him, keeping close to him, we may hope to have his Help; that he will

will stand with us, and strengthen us; and that thro' Christ's Strengthening us, we shall overcome at last.

**FOLLOW** Righteousness and Holiness. An holy Rule 3. Life here will end in a Life of Happiness: And such a Course of Life was a great Support to good Hezekiah, when he had received the Sentence of Death: Follow Holiness, without which no Man shall see the Lord: Blessed are the pure in Heart; for they shall see God. Thro' this Promise such may look Death in the Face with Comfort, with Courage. They that scoff at Holiness here, and would persecute it (was it in their Power) will with hereafter, that they had followed Holiness in another, a better Sense; tho' they had been persecuted for it; Ye have your Fruit unto Holiness; and the End Everlasting Life. Following Holiness here, you should at last be found of the Lord in Peace without Spot and blameless. Rom. 6. 22. 2 Pet. 3. 14.

**GET** weaned from this vain World, get above the World; to have thy Heart, and Conversation in Heaven. It was Mr. Joseph Allen's Counsel, to look on the World as out of our Graves. That our Time in the World is so short, and that all worldly Things are so uncertain, and also so unsatisfying, should cool our Affections towards, and moderate us in our Seeking after those things: Vanity of Vanities, saith the Preacher, Vanity of Vanities; all is Vanity: Behold, all is Vanity, and Vexation of Spirit. True Happiness, and sound Satisfaction is not to be found in the World, and Worldly things; but oft great Vexation of Spirit in the Disappointments we meet with here. Is there not great Reason, why we should get our Hearts loosened from the World? Shall we not be for ever miserable, if like the Men of the World, which have their Portion in this Life. Now if our Hearts be chiefly set upon the World; would not that shew our Portion to be there: And then shall we not dye worse than Beggars? For to be carnally minded is Death Spiritual; leading to everlasting Misery. Their End is Destruction, who mind Earthly Things. An Earthly Mind is as sure a Death-Token, as a loose, profane Life. Where worldly Things are valued, and sought above Spiritual Things; Earthly Riches preferred in ones Esteem before Spiritual Riches, before Grace and Glory,



Eph. 5. 5.

the enduring substance. Such a one hath *no inheritance in the Kingdom of Christ, and of God*. That without a Spiritual Change, there is no Hope of his Entering into Peace, when he goes hence. No, his End is to be driven into Darkness; is to *lye down in Sorrow*. Attend well to the Apostle John's Charge, and Warning against a carnal, inordinate Love of the

1 Epist. 2. 15.

World; Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him: So far as the Love of the World is inordinate in any of us; so far we are deficient in the Love we owe to God. And where the Love of the World is predominant; as where ones Heart cleaves to the World as *the best Good and Portion*, and of greatest Price and Account with it; such predominant Love of the World does certainly exclude the sincere Love of God. To love the World more than God is not to love God. The Love of God if sincere is superlative. We do not truly love him, if we love him not above all. Now how can such hope to live with God in Heaven, who love him not indeed and in Truth, who love the things of the World, more than God? And are they meet for Heaven, who prefer Earth before Heaven? By such Love of worldly things Men fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition: They that are wedded to the World, placing their Happiness in it; do they not abuse it to their own Confusion? Therefore doth it not concern us, as we would consult our Souls Peace and Happiness to see that we have the World crucified to us, and that we are crucified to the World? Otherwise we are like to perish by it.

1 Tim. 6. 9.

AND further, as we should have our Hearts taken off the World; so we should by all means endeavor to get our Hearts raised Heaven-wards; that we may have our Conversation in Heaven. And this would be a good Token, that when we leave this World, we shall be taken up to Heaven, shall enter into Peace; without any Fear of the least Disturbance from a sinful, tempting, troublesome World. O what a blessed thing it is to have our Affection set on things above, to live in the Love of God, and in delightful Meditations on him, and in holy Desires in earnest Breathings after him, and in our Spirit

to have Communion with glorious Angels, and glorified Spirits of just Men made perfect in Heaven! Were our Hearts and Minds more fixed on those most pure, and uninterrupted Joys, which they are evermore delighted and ravished with, in the Beatifical Vision, and Fruition of God, in the fullest Manifestation of his Love, and their loving him perfectly, and triumphing in the high Praises of God; might it not be a Special Means and Help to raise and quicken us to a more heavenly Life, which would be a Preparation for Heaven?

*GIVE all Diligence to make your Calling and Election Rule 5. sure; or to clear your Covenant-interest in God, in Christ, in Heaven. Tho' a doubting Christian may dye safely; yet the assured Christian hath the Advantage by far, who may both live and dye most comfortably. Certainly, 'tis worth all the Pains we can be at, to attain to this Assurance. So the Peace of God, which passeth all Understanding should keep our Hearts and Minds here. Thus we should enjoy an Heaven upon Earth. This would be a most Precious Cordial to cheer and revive our Hearts even on a Death-bed; when Flesh, and Earthly Friends, and all worldly Comforts will fail. A Soul that knoweth, its Sins are pardoned, may look on Death as dis-arm'd: Then, O Death, where is thy Sting! The Sting of Death is Sin. No Cause to be afraid of it, when it has lost its Sting. A Soul that is assured of God's Love, may thereupon safely conclude, that Death shall not separate it from the Love of God in Christ; yea, that when once Death has closed the Eyes of its Body, it shall have a fuller Display of Gods Love, than ever before; even such a glorious Discovery thereof, that it shall be for ever impossible to call in Question, or to doubt of his Love. Being assured of an Interest in Christ, thou may'st know, Death will be Gain to thee; that when thou departest hence, he will take thee to himself, that where he is, there thou shalt be also. And should'st thou not be willing rather to be absent from the Body, to be present with the Lord? Thou hast a better House and Home to go to; an House not made with Hands, eternal in the Heavens.*

WHEN thou hearest, that the righteous at Death enter into Peace, I may say, as *Eliphaz to Job, Know* Chap. 5. 27.  
*thou it for thy Good; or (as in the Hebrew) know*  
 thou

thou it for thy self. And let this quicken thy Endeavors to clear the Point more and more, that thou art one of the Blessed Number, that shall enter into Peace at last. This would give thee a Foretast, and would promote thy further Preparation for such Happiness.

BUT how to know, whether we are such, I can give but brief Hints here. As

Heb. 5. 9.

Acts 16. 31.

John 3. 3, 5.

2 Cor. 5. 17.

Rom. 8. 14.

Rom. 8. 1.

Rom. 8. 13.

Rom. 8. 6.

2 Cor 1. 12.

Psalms 97. 11.

IF we can prove our selves true Believers; such as receive Christ for Lord, as well as Savior. He is the Author of eternal Salvation unto all them that obey him.

AND if we are born again. If we are new Creatures, SO if we are led by the Spirit. If we walk not after the Flesh, but after the Spirit. So if we fear Grieving the Holy Spirit by wilful, deliberate Sinning.

If we are mortifying Sin, thro' the Spirit.

IF we are spiritually minded.

IF we have our Conversation in the World by the Grace of God, in Simplicity and godly Sincerity. The End of the upright Man is Peace. Light (Joy and Felicity) is sown for the righteous, and gladness for the upright in Heart.

If our Goodness is not like the Morning-cloud, but like the Morning-Light, that shineth more and more. Some have their good Moods, that are soon over. But the righteous Man holds on his Way.

IF we would not take up with a little Grace, but are endeavouring to grow in Grace, and longing after a State of Perfection. A little Grace is hardly discern'd, but growing stronger, 'tis more easy to discover it, by its more lively Actings.

AGAIN, if we prefer Peace with God, and Peace of Conscience, before Peace with the World.

2 Tim. 4. 8.

AND if we are such as wait for the Coming of Christ, and love his Appearing.

THE main Design of the Christian Temper was to help Christians in that great Work and Duty of Self-Examination. And many other Helps there are extant, that may be of great Use that Way. Yet I would further advise those Christians, who upon Self-examination cannot with Satisfaction pass a Judgment upon the State of their Souls, to repair to some sound, faithful Minister, such an Interpreter, as might shew unto Man his Uprightness, and stating their Case truly to such a one, to desire his Judgment. As also it might be not a little profitable, conducing to their

Job 33. 23.



their Peace and Satisfaction, to acquaint themselves with other Christians of good Experience, and hear what such could say, as to their Case.

*LIVE with dying Thoughts, learn to dye daily, live Rule 6.* as much as may be) *actually prepared for Death.* By this means we might have good Hope, that we shall last depart in Peace, and enter into Peace.

*THE Wise Virgins, that have Oil in their Lamps, may fall into a Slumber; and consequently not be found ready, as would become them, to meet the Bridegroom. 'Tis Wisdom for a Man, even in his Health, to make his Will, to set his House in Order. And 'tis a higher point of Wisdom to set his Soul in Order, and to keep that in Order. As we should see that we have Oil in our Lamps; So we should have them burning. In the Evangelist Luke; Let your Loins be girded about, and your Lights burning; Blessed are those servants, whom the Lord, when he cometh shall find watching. Surely, the Work of Preparation for the Coming of the Lord, or for his Calling us hence, should not be put off to the End of our Lives; but rather, should be the Work of our Lives here.* Chap. 12. 35, 37.

SO then in Order to our Living as *actually prepared for Death, as may be;*

1. LET frequent Thoughts of Death put us upon daily *Self-searching, and Self-reflection.* Should we not be reviewing our Frames, our Carriage and Actions from Day to Day? The oftner we are *calling our selves to Account,* we may be more prepared to give up our Accounts to God.

2. LET us *daily renew our Repentance* for our daily failings. And wherein we have miscarried for want of Care and due Circumspection; should we not *renew our Resolution and Purpose, in the Strength of Christ, by the help of his Grace, that we will be more watchful, and circumspect for the future?* So when we have been negligent of our Duty at any Time; should we not labour to *redeem the Time by Diligence,* and an earnest Endeavor to live to better Purpose?

3. Let us be *daily acting Faith on Christ,* and applying the Promises, for Pardon, and for Grace to help according to our Need.

4. LET us *follow Peace with all.* Let us endeavor constantly to maintain a truly charitable, peaceable frame of Spirit. *Live in Peace, and the God of Love* 2 Cor. 13. 11.  
5. BE

5. BE we much in Prayer. We should have a Care to keep in a Praying Frame continually, and to keep up a Course of Prayer daily. And we should not neglect the Duty, when we may be called to it by special Providence, Occasion or Exigence.

AND when we are engaged in the Duty, did pray as those, that know not whether they shall live, send up another Prayer to Heaven; might not such a Thought help to quicken us? Thoughts of Death should put more Life into our Prayers: And the lively Souls are in Prayer, such Praying would contribute much to their Preparation for Death. *Jesus Christ died Praying: As in the Evangelist Luke Chap. 23. 46. Father, into thy Hands I commend my Spirit: And having said thus, he gave up the Ghost.* The Proto-Martyr Stephen died praying. *Acts 7. 59. They Stoned Stephen calling upon God, and saying Lord Jesus, receive my Spirit.*

6. LET us labour to keep in a Frame of sincere Self-reignation to God from Day to Day, to be heartily willing to be at his Dispose. To be able to say as David; *Behold, here am I, let him do to me, as seemeth good unto him.* Surely, 'tis best for us to commit our selves to him, who is infinitely wise, good, and gracious to perform for, and dispose his Children, that are in Subjection to him, and themselves on him, for the best. Thus let us endeavour what in us lieth to live actually prepared for Death; so we need not to fear a sudden Surprise. Let Death come when, or how it will, whether more leisurely, or more suddenly and violently, should be well with our Souls for ever, they shall enter into Peace.

F I N I S

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